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# Two Beautiful Prayers

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# Two Beautiful Prayers

## From the Lips of Jesus

BY

Willard Nathan Tobie

CINCINNATI: JENNINGS & GRAHAM
NEW YORK: EATON & MAINS

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TWO beautiful prayers from the lips of Jesus—the "Lord's Prayer" and the Prayer of Intercession—are the classics of devotion, and will not be surpassed or superseded. These little expository and devotional studies were first given as prayer-meeting talks in the Douglas Avenue Methodist Episcopal Church in Springfield, Illinois. The author hopes they may be as helpful to those who read as they were to those who heard and to him who wrote them.

# The Lord's Prayer



OUR Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come. Thy will be done in
earth, as it is in heaven.
Give us this day our daily bread:
And forgive us our debts, as we forgive
our debtors.
And lead us not into temptation, but de-
liver us from evil.
For Thine is the kingdom,
and the power,
and the glory,
forever.

AMEN.

## "Teach us to Pray"



PEOPLE in the prayer-meeting often pray, "Lord, teach us how to pray, and what to pray for." Sometimes that is a cant prayer, said with no appreciation of its meaning, said because nothing else occurs just then to say.

It is a good prayer, though—quite apostolic, and older than the prayer books; for Paul said we know not what to pray for as we ought; and a disciple once, after hearing Jesus pray (O, to have heard Jesus pray!), was so thrilled "when He had ceased," that he prayed to be taught the Art of Prayer: "Lord, teach us to pray."

It is a good prayer that makes others want to pray. Some performances called "prayer" disgust us. When the Strong Son of God prayed, folks said, "Teach us to pray like that." That was Art. The painting, the statue, the music, the writing, that inspires us to say, "Teach us to paint, to carve, to play, to link words like that," is Art. So the praying of Jesus that made a man say, "Lord, teach us to pray," was the

fine Art of Praying. Bright with the Lamp of Life—it awoke a soul.

That "Teach us to pray" is a deep prayer, a long prayer, though very short. It includes a whole solar system of truth. To know what to pray for and how to pray is to know more than all the universities can teach. It is first of all a petition for a pure heart, so as to know in what spirit to pray. It is a prayer to be taught what we ought to want. It is a prayer for the heart and mind of God in us, that we may pray not for what we think we want, but for what God wants in us. It is a prayer for all the necessary griefs, refinings, chastisements, nerve-twinges, stings, and goads of discipline. It prays for wide horizons, bird's-eye views, and long uplooks into the Milky Way of the spiritual universe. It is a prayer for infinitude of knowledge and holiness. It is a good prayer; for if I could understand what it means,

> ". . . root and all, and all in all,
> I should know what God and man is."

¶

## "LORD, TEACH US TO PRAY."

That prayer has been answered, and in no vague way that needs apologizing for. The answer is

concrete. Here it is: you can put your finger on it and follow its words while the child on your knee reads it. Here are no hard words a child can not speak. Its first word is a child's word—"OUR FATHER." How simple! Why should prayer-meeting folks keep on praying, "Lord, teach us how to pray, and what to pray for?" Why do not they read the answer, and be still? Because, after all, the answer is not on the page, but in the Soul. The words are simple and definite; their meaning is exhaustless. A bright child can learn in an hour this little "Pater Noster" by rote: he must live this life and another one to learn it by heart. Of this "Lord's Prayer," better called "The Prayer of God's Child," it must be said there is—

> "A deep below the deep,
> And a height beyond the height!
> Our hearing is not hearing,
> And our seeing is not sight."

¶

Lord, help us listen while Thou prayest.
Lord, teach us to pray with the spirit and the understanding the prayer that Thou didst teach us.

# "Our Father"

BEAUTIFUL response to a beautiful prayer! "Our Father!" In these words alone there is a burst of spiritual sunlight. This word "Father" we have been homesick to hear; for it has been very dark where we were. It was night.

Very dark is the background of this revelation of God's fatherliness. We are smitten by the slings and arrows of outrageous misfortune, and we see not whence they come. We do not see why good folks get sick, and suffer, and suffer, and suffer. What have they done to be tormented so? Is this a universe where goodness is paid in the burning coin of anguish? How often are we struck low when we have just entered the Beautiful Gate of Usefulness! I had a lovely friend—playmate of mine years ago in the little country school. Together we sat on the plain pine seats, conned our lessons, and worked our little sums. Together we ran races, waded the ponds in summer, and in winter, like vikings bold,

"With our skates fast bound,
Skimmed the half-frozen sound
That the poor, whimpering hound
Trembled to walk on."

Together, in the cool shade of the maples, we ate from our tin pails the delicious cold dinners our mothers had inlaid—with tender prayers, we know now. To our daring, joyous, overflowing hearts life was a perpetual perfect day in June. We married, and love smiled on us both. The joy of high endeavor later came to each of us. He became a medical missionary in China, and thousands were inspired by his pure, strong life, and were blessed by his healing touch. He and his young wife were happy in beneficent service. Suddenly Night fell. Hurrying on a mission of mercy, he had just left his wife with a kiss and a wave of the hand. Then he boarded a ferry to cross a river; but he missed his way, and crossed the River of Death instead; for the boat was overturned and my lovely friend was drowned.

O, why should these things be? A million useless, sordid, demon lives live on to spread the Curse: why should this luminous man be snuffed out like a candle no longer needed? Ed and I got solutions for the little problems

in arithmetic years ago; but is here a riddle with no answer?

Why are millions permitted to be born in slums, or cannibal isles, fated never to rise to any human dignity? They can not choose. Bitter fate, stronger than iron bars and gates of brass, confines them. They are born only to vegetate and sin and die. If there be a God, are not His ways unequal? The earth is filled with lust and rage, grinding greed and drunken stupor, cruelty and demon deeds. Is it not very dark?

Yes,—but in the night speaks the voice of Jesus teaching us to pray, "Our Father who art in heaven." This is what we have been dying to hear. We have been wanting warrant to say "Our Father." If it is not quite Light to our eyes, it is Light to our hearts. Our little daughter slept, her first five years, in a little bed so near mine that I could reach out my hand and touch her. Sometimes she would awake crying—at nothing, perhaps, but the loneliness and darkness. A touch of the hand and a voice in the dark, "Papa is here." That was enough. It was no lighter than before; but it was light to her heart. It was better than the dawn without father. It was the Light of Trust.

Yes, it is dark; but Father is here. "God is nowhere," wrote the atheist on the walls of his

jail. "God is now here," read the little girl as she tried to decipher the writing on the wall. He is a good father, too. How do we know? Show us the Father, say you? "He that hath seen Me hath seen the Father," said Jesus; and Jesus pitied folks, and went about doing them good. Blessed Light of the World!

Theology, before Jesus taught us this prayer, was a stern, cold, dark castle—the fortress of a Sovereign. But when Jesus said, "After this manner pray ye: Our Father," a door was opened into the very heart of God; and into the Night, illuminating our own faces and revealing to one another our brotherhood, streamed the radiance of the Hearth. God is not only God and King, but Father; heaven is home; and we are heirs, if so be we act as children should.

Henceforth, then, let us build our theologies about God's Hearth and Father-Heart. The premise that God is Our Father will not lead us far astray. God as Father is the latest and highest revelation of God. It was Christ's great contribution to theology. The best theology must, therefore, build on the *true* fatherhood of God.

# The Person of Our Father

"FATHER!" That is a name for God that should dispel some notions that are popular, as the wings of the morning scare away the chill mists of the night. If the Supreme Being be Father, He is personal. The Great Mystery back of all is not *it*, but HE, and must be spelled with a capital. God is a Person.

This was not news to the Jews to whom Christ spoke. To them God had always been personal, even narrowly personal. They conceived that all the world's forces were the manifestation of One Personal Force. Light was His garment, clouds His chariot, winds His messengers, lightnings His ministers, thunder His voice. "He sendeth forth springs into the valleys;" by His power they "run among the mountains." "He watereth the mountains from His chambers." "He causeth the grass to grow for the cattle, and herb for the service of man." We are accustomed to speak of natural forces; the ancient Hebrews spoke of One Personal Force, and to them all

phenomena were the mighty acts of Deity. We say gravitation, radiant energy, electricity, chemical affinity. They said GOD; and His name was Jehovah, "I AM." Only persons can say I; things can not. When Christ taught us to say "Our Father," he taught something practically new, indeed; but the news was not God's personality. He assumed that, and emphasized it by this new name for God.

It needs emphasis now; for we have fallen on impersonal times. This is an age of science; and science, as science, necessarily takes the impersonal view of the causes of things. As science, it must neither assert nor deny Personality in the central Cause. It leaves its jurisdiction when it does. It must say gravitation, radiant energy, force. To discover a force, however, and give it a name, is not to explain it. To formulate a law is simply to state how Force habitually acts; it explains not away the great mystery of Force itself. Some folks think Newton discovered that Gravitation, not God, swings the stars. How so? Does a change of name change a fact? Does an algebraic formula banish a personal God? Evolution, a *rolling* or *turning out,* is too often thought of as a Something that not only turns out a world, but turns God out of His world. A German critic with some wit left said the

higher critics had discovered that the "Iliad" was not written by Homer, but by another man with the same name. Would that we might understand that the World was written by the same God with different names. Because science has learned the omnipresence and impartiality of force, it need not, therefore, unlearn the Personality of Force.

Pantheism, too, is among us. They call it Brahminism over in India; in America, "Christian Science," though it is neither Christianity nor science, but the negation of both. Brahminism and Christian Science are not the same, but they are both pantheism. "God is All, and All is God," says the priestess of this new cult. "God is Mind; so All is Mind." Yet, we are told, this is not pantheism. It is useless, though, to ask for explanations; for it is the custom among Christian Scientists, when we do not understand their vaporings, to assume that, although we are all Mind, we have no brains. Eddyism essentially denies all personality both in God and man by thinking of God as everywhere in general and nowhere in particular.

This principle of Impersonality is also in our industrial life. This is an age of great business combinations; and a corporation, it is said, has no soul. Try to find, if you can, some one who

is personally responsible for the wrong doings of some of these concerns. Jones refers you to Smith, Smith to Brown, and Brown to John Doe. The government hauls the president of the corporation into court only to hear him blandly profess ignorance of the affairs of his company. "Please ask somebody else." It is like chasing the soul of man with a dissecting knife: it is never overtaken. It would seem that individuals had lost their souls in going into the corporation, and that their consciences had attained unto Nirvana.

Radical Socialism, also, which would make social arrangements, rather than the individual, solely responsible for all evil, is a symptom of the impersonal times. Ours is an age of irresponsible impersonality. We need a resurrection of the Person both in social and in theological thinking.

This "Our Father" stands with emphasis against this modern tendency. It means that God is a personal Spirit who thinks, feels, wills. It means that God cares for us. Were He not a Person, but a blundering, groping Thing, He—better *it*—would not care. It means also that we are persons, and that to the Great Person we are personally responsible.

O, who has not at some time been easily beset with the old temptation of wondering whether we are not after all at the cruel mercy of an Impersonal Power that thinks not, feels not—a ruthless brute force knowing nothing but no respect of persons, and caring for nothing but to have its own arbitrary, unreasoning way? It is immensely strengthening to believe that God is Father, and therefore a Person; and believing it, we are comforted.

It may, however, seem contradictory that one should maintain belief in the Immanence of a personal God in all things, as manifested in what we call natural forces, and at the same time reject pantheism. There is, indeed, a conception of the Divine Immanence which amounts to pantheism. May one hold to the Personality of Force and still reject Eddyism? If matter be but whorls of force, now a well-supported theory, and force be the outgoings of Deity, is it not true that all is God, and God but the Sum of all? Why not, indeed, worship trees, snakes, ourselves, or anything, since All is God? We could wander far at this point into the fogs of metaphysics, but the word of Christ brings us back: "Our Father *who art in heaven.*" God is everywhere, indeed. The Bible teaches it. Pan-

theism is partly true. Read Psalm 139—language than which there is none more exalted. God is everywhere, it says—in heaven, in earth, in hell.

Nevertheless this clause, "who art in heaven," puts a check on pantheism. It teaches what some one has called the "Diviner Immanence." That is, God is in all places, but He is in some places more than in others. He is in hell and in earth; but more than all in heaven. I am in the body. The doings of what I call Myself go to tongue, hands, feet, or, by the telegraph, around the world. The throbbings of my personal force may click the cable-keys in England; but I am more in Springfield than in Europe, more in my brain than in my finger-tips, and doubtless somewhere else more central than in the brain. There is a center of Presence.

So God's personal power throbs in the breast of a singing bird, trembles on the surface of a stream, quivers in the moonlight, strives upward in growing grass, dwells in human souls; but God transcends all these, and is more than them all. There is a center of the Divine Presence and Power. As in the old tabernacle, so yet is the presence of the Lord: God is in the secular camp; He is in the outer court; He is

in the Holy Place; but more than all, He is in the Holy of Holies in awful Presence. Our Father is on earth; but more than all in heaven. I know not where that is, except it is where God is in fullness of His presence. It is the place of the Central Glory. There we shall see Him as He is, and that will be glory for you and me.

## God's Motive and Method



THIS Name is a wonderful revelation. It tells God's Motive and explains His Method. What does this Name, "Our Father," tell us about the Central Motive? You who are fathers, give answer. Do you not steadily wish the best for your children? O, that we all had the wisdom that cometh from above, so as to know what is best! But as far as we know the best, we wish it for our children, and bear the cross that they may have it. Speak, ye true fathers, What says this Hallowed Name about our God? What motive has our Heavenly Father? Father-heart, reply! LOVE—unalterable LOVE. Who shall separate the child from a true father's love? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? And is the heart of our God more fickle? If His name be "Our Father," I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature,

shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

This Name, too, explains God's Method. The goodness and severity of God are both the method of love. Both gentleness and severity are a father's way of giving the best to his child. We are all agreed that kisses, love-pats, food, clothes, birthday gifts, words of consolation, sweet forbearance, tender forgiveness, are signs of a father's love. But what of father's severity? Is withholding equally with giving a sign of father's love? Are the rod of chastisement, the stern rebuke, the bitter task, the methods of a father's love?

Two rich fathers each had a son. One man nursed his child in the lap of ease. No rebuke was ever given, no rod of correction ever inflicted pain, no burden of labor was ever imposed, no request of the son's was ever denied. This son grew up to be a weak, sensual, dissipated man, with his personality undeveloped.

The other father mingled gentleness with severity. For his son's willfulness there was stern rebuke, or the pain of punishment. Tasks of hard labor were imposed. All harmful things were withheld, and were not granted for much pleading. When the boy went to college, he was compelled to help toward his own support. This boy turned out to be a man, a Person, not an ani-

mal. He had a Soul, brave, sturdy, self-reliant, self-controlled, with power to think clearly, and to act nobly. Which father most wisely loved his son?

If God be Father, we must expect severity as well as gentleness. Some kindness is cruelty, some harshness is kindness. Let us not forget the exhortation which reasons with us as with sons:

"My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. God dealeth with you as with sons; for what son is there whom his father chasteneth not? . . . We had fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but He for our profit, that we may be partakers of His holiness."

Now, fathers, a word with you. The Savior has pointed His finger at us and said to our children, "God is like a father." Ere that be true, however, we fathers must be what we ought to be—very godly. Did you ever consider that you stand in the place of God to your little children? That through you they must learn what God is like?

From you they receive their food, clothes, shelter, and all things needful for their lives, not as a matter of wages, but of grace. From you they must learn the first lessons of dependence, obedience, love, and trust. From you they acquire their first ideals. You stand in the place of God to them. Is it not a serious matter to have Christ point His finger at us and say to our children, "God is Father?" Is it not terrible to make our lives a standing slander of God?

What we need, if we are to know God, is better human fatherhood. God reveals some things about Himself through snowflakes, lilies, and the birds of the air; others through the facts of history; but His best word is spoken through human hearts. "The word is nigh thee . . . . in thy mouth and in thy heart." Blessed is the father who is pure in heart; for he shall see God. Blessed is the child who has a pure-hearted father; for by that father he, too, shall see God. Fathers, we are the medium through which our children are to learn what God is like—the ladders on which angels must ascend to and descend from Our Father who is in heaven.

Father of fathers, help us to look up to Thee, that our children may the more safely look up unto us, and through us to Thee.

"Our Father"—Precious Name.

## "Hallowed be Thy Name"



GOD is Our Father, but He is also God. Consequently we must be careful lest, presuming upon His fatherhood, we get so familiar with Him that we forget to be reverent. He is our Father; but He is in heaven, while we are upon the earth, His foot-stool. Because He encourages us to come to Him as Father, we should not be guilty of the presumptuous sin of irreverence. His Name is to be hallowed—that is, set apart from all other names, and treated as sacred. You may jest with other names, but not with this. Other names may be treated with easy familiarity; but God will be treated as God, not as a chum.

Remember that in this Lord's Prayer Christ is teaching us to pray. I conclude, therefore, that "Hallowed by Thy Name" teaches us to be reverent in prayer. I once heard a noted evangelist say in a "prayer," "O Lord, make the people in this community so much interested in religion that they won't know a corncob from a monkey-

wrench; that they will forget to milk the cows," and other similar expressions. Such impudence is inexcusable. This getting funny in prayer is a violation of the fundamental principles of prayer, and is not to be condoned even in professional evangelists, who too often forget that God's name is hallowed. "Be not deceived: God is not mocked," even though He be Father. When Jesus teaches to pray, He first teaches us to be reverent. Prayer without reverence is a contradiction of terms.

Of course, this petition condemns all swearing and blasphemy. That should need no argument. To breathe in God's pure air and vocalize it in curses and oaths is evidence of a degraded soul. The sense of the sublime, the feeling of reverence are among the highest of human attributes. But how can sublimity and reverence exist in the soul of a common swearer, rolling from his filthy tongue the Hallowed Name of God? He who takes that Name, about which cluster mankind's best hopes, loftiest thought, and purest sentiment, and mingles it with vileness, shall not be held guiltless. If the man who contemptuously tramples the Stars and Stripes in the dirt deserves to be shot, what does he deserve who tramples under foot the Hallowed Name of God? What does a man when He swears? Think what

you are, and then what God is. You and I, weaker than sunbeams, ephemeral as vapor: but who is God?

His name is JEHOVAH, the Self-Existent One, the Eternal Spirit, Father Almighty, Creator of the heavens and the earth. Take a long look into the sky to-night, where countless suns sparkle on the robe of Deity. Then through your telescope look deep into awful space. The glories are magnified, but the end is not seen. Judge Brown, the noted juvenile judge of Salt Lake City, once overheard oaths from one of his wards—a boy about fourteen years old. The boy hung his head in shame when he discovered that the judge had probably heard him, though the judge said nothing at the time. That night Judge Brown took the boy out to a high hill and told him to look up at the bright Utah stars. "Now swear," said the judge. "A feller can't swear a-lookin' up at the stars," remarked the boy. The night-sky ought to cure swearing.

Then contemplate the stupendous earth with its multitudes of human beings, its infinitude of forms of life, and consider that it is He that hath made us, and we are His. Consider, also, that this planet we live on, twenty-five thousand miles around, is, in size, one of the most inconsiderable occupants of space—a speck, a gay

mote scintillating in the sunbeams. It is the footstool of Deity. What, then, is one human creature compared with the great Father-Jehovah, high over all?

"Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance." *

"He stretcheth out the north over empty space," over the icy terrors of the North Pole, where the seas are fathomless,

"And hangeth the earth upon nothing.
He bindeth up the waters in His thick clouds;
And the cloud is not rent under them.
He incloseth the face of His throne,
And spreadeth His cloud upon it—
By His Spirit the heavens are garnished—"

All the Universal Glories we can see, even with miscroscope and telescope,
"are but the outskirts of His ways:
And how small a whisper do we hear of Him!
But the thunder of His power who can understand?" †

* Isaiah 40: 15. † Job 26.

This reverent poetry of Job unveils a great soul, a soul responsive to the sublime. All great souls are reverent. Isaiah's fortieth chapter is the speech of a spiritual Titan. Only a great soul can reach its height of reverence. Mean spirits can curse in God's name; but they can not compose an oratorio and sing His glory. I have read that Isaac Newton, with the intellect of an archangel, seldom spoke the name of God without removing his hat.

What a contrast are such men to the little minds that treat God's name with levity or disdain! Big men—big in mind and character—do n't need to swear. The quiet utterance of a great man is more impressive than the blasphemous profanity of a cheap bully. A Lincoln or a Gladstone does not need to swear. If one has a great soul, his simple words count. If he has a bad character and a puny mind, many oaths can not make him impressive. A giant firecracker makes more noise than a Springfield rifle; but the clear ring of the rifle is more terrible than the detonation of the fire-cracker, because there is something in the gun. The way to make your words impressive is to be impressive in yourself.

This petition should also teach us reverence for the sanctuary. God's name has been put upon

this house in solemn dedication. The sanctuary is a hallowed place—different from other places—because it is dedicated to God as a place of worship, and is called by His name. Frivolity, useless whispering in the service, an usher's straddling over the altar rail, children running races in the aisle, are violations of reverence. Other parts of the church may be used appropriately for banquets, sales, socials; but the sanctuary—never! My Father's house is a house of prayer.

"Let knowledge grow from more to more,
But more of reverence in us dwell."

HALLOWED BE THY NAME.

# The Father's Kingdom

"Thy kingdom come. Thy will be done in earth, as it is in heaven"



WHAT an imperial prayer! God's children are the true imperialists. When it comes to empire, they want the earth. Taught from headquarters to pray for empire, as citizen-princes they dare set foot on every land, and to invade the precincts of every institution in the name of their Father-King. They respect no Monroe Doctrine as applying to the kingdom of God. They believe in the Divine Right. If the world of business, politics, or any other realm faces us with the threat that any attempt to acquire territory there will be considered an unfriendly act, we proclaim our Father's divine right to universal empire.

It is worth our considering that in this model prayer, immediately after the thought of the divine name, in first place stands a missionary prayer. Our thought is first directed not so much

to our individual selves as to the world that God so loves. First of all we are taught to lift up our eyes and look on the fields. Who can pray "Thy kingdom come" without some realization of the world's need? This wide view of the world's need better prepares us to pray for the personal blessings that follow; for if we are to win this earth to obedience to God, we shall need daily rations for mind and body, victory in temptation, deliverance from evil.

The first word of the Lord's Prayer is an up-look; the second is an out-look; last of all comes the in-look.

"Thy kingdom come." This is Out-look. This is the missionary's prayer; and every one who will be taught to pray must be open to the missionary idea, and must have the missionary spirit of imperial expansion. If "Prayer is the soul's sincere desire," then whoever really prays this prayer will find that desire coming to birth along with missionary deeds. He must believe in active missionary work. Until this petition rises with all the energy of the purse and the person, it goes not far toward the Throne. One thing we know: it is God's will that this gospel shall be preached in all the world. If God's will is to be done in earth, somebody must do it. It is not consistent, therefore, to say the Lord's

Prayer and whine about the missionary collection.

This petition is for God's kingdom to come on earth. That needs emphasis. We half forget that Christianity is an ideal for this world. Christ's plan is to bring heaven down to earth in order to lift earth up to heaven. Christianity's ideal is for the New Jerusalem to come down out of heaven and be established on our common soil. The final prophecy of the New Testament is of a new earth wherein dwelleth righteousness. The kingdom of *this* world is to become *in this world* the kingdom of our Lord. Earth is not merely a place whence isolated saints are to be plucked for transplanting into heaven; it is to be the seat of a world-empire. "Righteousness, peace, and joy in the Holy Spirit" are to be established in all human relations. Heavenly principles must rule some day in business, labor, government, social pleasures, families, diplomacy. God is to have his Way *here.*

We are talking now of a possibility, not an iridescent dream. Certainly Christ would not teach us to pray for impossibilities. He would not set us chasing after the rainbow. Christ's ideal for the world is practical. It is possible for you and me to live holy lives—to do God's will. If not, why pray to be delivered from evil? What is

possible for you and me is possible for the world. I see no reason, except man's unbelief, why the principles of the New Testament can not dominate human laws and their execution, business methods, the artisan's labor, social habits, the family, and every other aspect of human life. Of course, it requires faith to pray a comprehensive prayer like this, and it will require faith if our present hope is to be changed into fact; for faith helps to create the fact. With intelligent faith nothing shall be impossible. A Christian is necessarily an optimist. His optimism is the high Hope that grows out of the Faith that believes the possibility exists—the Faith that gives substance to things hoped for. If to this Faith God's people shall add the Courage that stakes one's life on that possibility, the Kingdom of God on earth shall some day be alchemized from the impalpable glitter of fancy to the solid gold of fact.

The subjugation of the world to the will of the Father is a war in which every one can have an important part. God being King of Hearts, his conquest is in the personal soul. There is one soul in which you can enthrone the fatherly King and see that His will is enforced—and that soul is your own. You may not be rich enough to give largely to mission-

ary enterprises, not personally capable of doing what is called Christian work; but you can see that your work is Christian, and that your own being is controlled by God's will. You have helped much when you gain one citizen for the kingdom; and that is how, after all, the kingdom must come: one by one.

Finally, remember it is a *Father's* Will that we pray to be done in earth. It is not an arbitrary, unkind will; but our Heavenly Father's Best Wish for each of us. It is law, but it is love. We are terribly careless about our use of the words, *"the will of God."* Many dark things are called the will of God that are not His will at all. We suffer many things that are not the Father's intention, except in a secondary way. It is God's will that we should suffer for our unsanitary and unholy living, or for the evil doings of others; but His Best Wish—His First Intention—is that we should learn the laws of health and holiness and obey them, so that we and our children might not suffer. Distinguish between God's first intention and His second.

A hard-working woman with a drunken husband used to complain to me that God was giving her more than "her share" of hardships. One day I told her that she was suffering what

was really not God's will, but the devil's. It was not God's will that her husband should drink whisky. It was not God's will that she should marry an unchristian, drinking man. She knew he drank before she married him. Had not God said, "Be not unequally yoked with unbelievers: for what fellowship have righteousness and inquity? or what communion hath light with darkness? and what concord hath Christ with Belial?" God had not had His blessed will with her: she had determined to have hers.

It is God's will that sin brings pain some time, somewhere, to somebody; but it is His first will that we sin not. Charging God with all our sufferings is to unhallow the Name of the Father, whose primary will is the Best Wish of unfathomable Love.

When His kingdom shall have come, and His will shall be done on earth, it will hardly be necessary to die to go to heaven. Heaven will be here.

# "Our Daily Bread"

"Give us this day our daily bread"

Two Beautiful Prayers

CHILDREN asking for bread! That may be terribly pathetic or supremely beautiful. It is awful pathos when there is no father and no food—when the father is dead, or worse yet, a base deserter, and the children with sad eyes and pinched faces must beg of a stranger, "Give us this day our daily bread." But nothing is more joyous than a group of hungry youngsters around a Thanksgiving table, their eyes sparkling with joy, their mouths watering in anticipation, reaching their plates toward father as he smilingly peers at them over his glasses and deals out enough to give every one of them the stomach-ache, if they were not so young and elastic. What a beautiful prayer, when there is a generous father to answer it. About these simple words hovers the spirit of the home.

This brief and beautiful prayer teaches our dependence on God. When we are sweating in the harvest field we are not always aware that

God gives us our daily bread. We habitually think we are earning a livelihood, when in fact we are only helping get dinner. The Lord provides: we set the table. Our little fussing about would be useless without the stupendous power of God's sun, the stored energy of the soil, and the miracle of life in plant and animal.

"Back of the loaf is the snowy flour,
  And back of the flour the mill;
And back of the mill is the wheat and the shower,
  And the sun, and the Father's will."

What striking sequence between the parts of this model prayer! Though it all seems so unstudied, not one petition is out of its logical place. First, the root idea of the whole Christian religion and of all sensible praying—a holy Father. Next, a request that His will be done on earth, which of course includes the life of the child who is praying. Then—then—after His will is done, we are to pray for bread. That is the right order. What child could, without shame, ask for food who continually defies his father and brings the family into disgrace? Merciless justice would cut off his rations. So great, however, is the grace of God that He is kind even to the unthankful and the evil. Yet

even to the patience of God there is a limit; and sooner or later there will be a lack of food to the disobedient, or to their children, or to others involved with them in life's relations. Sinai thunders with the truth that God visits the iniquities of the fathers upon the children and shows mercy unto thousands that keep His commandments. David in his old age testified that he had never seen the righteous forsaken, nor his seed begging bread. That is the general rule. If we expect our daily bread, we must do God's will. Not that only: we must persuade others to do it; for so bound together are we in the bundle of life that one wasteful child in the family curtails the daily food of all the rest.

Waste! Ah, that is why so many of us are hungry. It is our Father's will "that nothing be lost." The miraculous feeding of the five thousand was a great economic law dramatized. After all were filled, the fragments were gathered up. The miracle would not be done tomorrow, and the surplus would be needed. Twelve basketfuls spoiling on the picnic grounds would mean hungry folks before they got home. It is not the "Providence of God" that permits millions to perish in famines; it is the improvidence of man. The American people every year

waste enough to feed all the starving millions through the longest famine ever known. In beer-swilling and whisky-drinking we annually waste the total corn and wheat crop of this country. Besides this, the entire cotton crop is required to clothe the Scarlet Woman. Millions of dollars' worth of the Father's bounty ascends in tobacco smoke, and with it the fertility of the soil. Fashion consumes its large share of God's bounty. If there is n't daily bread enough to go around, shall we blame our Father for stinginess?

O, for some Joseph to force us to store up the surplus for use in the lean years! for a Christ to compel us to gather up the fragments that remain! God is continually doing the miracle of taking the wheat of five loaves, and by His sun and rain and soil multiplying it for the multitude. He is continually taking two fishes, and causing the rivers and seas to swarm. Living would be so cheap, and life so easy, if only God's criminal children wasted not.

"Give US this day OUR daily bread." Two meditations are suggested by these pronouns.

The first meditation grows out of the first person possessive case. We are asking for *our* bread, not that which rightfully belongs to somebody else. Shall I, on bended knee, pray,

"Give us this day OUR daily bread," and then go out into the day to scheme how I may eat bread I have not earned? Can I, being taught this prayer, eat with relish the bread that belongs to some other man's children, and would have been enjoyed by them but for my dishonesty? How can the gambler, the sharper, the dishonest speculator say this prayer without sliding over the possessive pronoun? This little petition really prayed, not recited, makes us honest.

The second petition is suggested by the plural number. It reads not "Give *me* . . . *my* bread." If it did, it might seem comical to the superficial that a millionaire should daily offer this petition. But when we say *us* and *our* we are social and pray for the whole human family. Can Dives or Mrs. Dives sincerely pray "Give *us our* daily bread," and shut up their purse against the starving widow next door, or the orphanage down the street, or the untaught heathen child? My rich neighbor, either pray this with intention to help the needy, and save your soul, or revise the prayer and save your consistency. This petition really prayed, not recited, makes us generous.

Finally, what does Bread mean to you? Be care-

ful of your answer, for it will tell what you are. If it means only what it means to a beast —fodder and drink—thou art too near being a beast thyself. It does mean bread and butter; but it means as much more as a man is more than a beast.

"What is man?" Answer that and you answer "What is bread?" Man is flesh, and so needs food. But man is Mind, and needs also Truth and Beauty. He is also Heart, or Soul, and needs Love, Friendship, and ethical Truth; he needs the words of Jesus; he needs God.

The sequel to the story of the feeding of the five thousand, as recorded in the sixth chapter of John, is comment enough on what Bread is. "I am the bread of life." "He that eateth Me shall live by Me." "It is the spirit that giveth life; . . . the words that I have spoken unto you are spirit, and are life."

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Exalted truth! Man lives on every Word—that is, every expression—of God. To be a man, I must find food in music, poetry, the truth and beauty of Nature, affection, friendship, moral truth, religion, as well as in wheaten flour. And since this prayer compels generosity,

I must give my poorer neighbor a share not only in my flour, but in my school, my church, and above all in my love, which is the bond of perfectness. Much have we learned when we are taught to pray, "GIVE US THIS DAY OUR DAILY BREAD."

# In Debt

"Forgive us our debts, as we forgive our debtors"

SO we have come to it at last—the most dreadful of all facts: Sin. We can not think of the Hallowed Name very long, we can not pray many words, but we must soon come to think of our own unworthiness. "Give" leaves our lips that we may haste to say "Forgive."

The rest of this Model Prayer is interesting. Don't forget for a moment, when studying this prayer, that Jesus is teaching us to pray. What, then, does He teach us to ask for ourselves? First, life's necessities — Bread. Then what? Riches, that we may do much good? No. High station, that we may have power for good? No. Jesus had no patent of nobility, and yet did more good than kings. Learning, that our opinions may have weight? No. It is best not to pray for these. Just go ahead and get them, if you can without too great cost. They are good enough in their way, but they are not what Jesus teaches us to pray for. What then? Why,

for Salvation. Listen! "Forgive us," "Lead us not into temptation," "Deliver us from evil." Every one of these little sentences would tear us away from the clutches of sin. O, it is Moral Evil that our Father would have us fear! Not poverty, nor pain, nor persecution, nor death; but Evil. "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Sin seems to be, in the mind of God, the terror of terrors. It is Salvation God thinks we most need.

"Forgive." Here we have stumbled upon the dreadful fact of sin: but we have also stumbled upon the blessed fact of divine forgiveness. Where sin is, God's grace is not far away; for to every sinner God holds out a pardon signed and sealed in the blood of His Son. Think what frightful sins are committed, and then think how great is the mercy of our God who abundantly pardons. What a wonderful God it was who spoke out of the cloud to Moses, saying:

"Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty." Here stand two facts: the boundless love and

mercy of God; and the other side of the same truth, the terrible fate of those who will have none of His love.

O blessing of all blessings to have a forgiving God! It is no wonder to us who have tasted and seen that the Lord is good that Mary poured out on her Great Forgiver the precious spikenard; that Mary Magdalene, forgiven for ever having seven devils, devotedly stood at the foot of the cross, followed the dead Christ to the tomb, went before sunrise to embalm Him with fragrant spices, and, hearing her name in the old familiar voice, rapturously embraced the feet of her risen Lord. Who, that knows God, wonders at the forgiven harlot washing the feet of Jesus with tears and wiping them with her flowing hair? Nobody except a pharisaic Simon, who realizes no sin, and consequently no forgiveness.

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

We are not all saying this prayer quite alike. Some say *debts,* and others say *trespasses.* The latter are following an English translation of the Bible older than any now in use—the "Great Bible," which was the authorized version in England from 1539 to 1568. The phraseology of this version got into the English prayer book, and has consequently been used by some Christian denominations ever since. The Greek word plainly means *debts.* A trespass is a positive wrong committed: a debt is a duty omitted. The word *debts* includes also the penalties we owe for positive trespasses. That the Greek word, however, includes also positive sins is shown by Christ's comment after the prayer, where He says, "If ye forgive men their trespasses, your heavenly Father will also forgive you." The word for *trespasses* is not the same word used in the prayer. So, then, we are asking forgiveness for the things we have done which we ought not to have done, and also for the numberless things we ought to have done and did not. It is quite as sinful to be a non-doer of good as to be a doer of evil.*

"As we forgive." That is Measure for Measure. It has been easy to say the prayer thus far: now

* Matt. 25: 41-46.

we come to a sentence that chokes us. Pity it do not choke some of us into silence ere we ask our own doom. It was a blessing we started to ask for: but oh! this terrible little sentence is about to turn the blessing into a curse. It is a wonder that some ever dare to utter this part of the Lord's Prayer. This Model Prayer starts out well enough. It begins with an Up-look. It begins with thoughts of the Heavenly Places—a comfortable distance away from each of us. Then on swift wings the words, "Thy kingdom come. Thy will be done on earth," sweep us around the world. This is the Out-look, and it is glorious. Now, so suddenly, comes the terrible In-look. This swift prayer, like a boomerang, shot up into the heavens, changes its course to a wide horizontal sweep to circle the whole earth, and is now darting straight at my own heart. It is a fearful prayer my poor lips have stumbled on.

This petition is both a test of character and a maker of character to those who say it thoughtfully and sincerely. This is the only petition of the Lord's Prayer that Jesus emphasized by a comment—a comment terribly direct, and so clear that nobody in the judgment can plead ignorance of its purport.

I do not see, then, how we have the hardihood to ask God to forgive us, unless we be willing to forgive those who wrong us. And, surely, every one has the opportunity to forgive; for most people have at some time been treated with injustice. You have been slandered, cheated, or snubbed. At some time, if you have lived very long, you have been deprived of your just dues. A natural and perfectly right resentment arose in your soul. .But did you let the sun go down upon your wrath? How do you feel to-day toward the one who wronged you? Did you pass him on the street as if you had never known him? Did you take some revenge, or want to, and thus usurp the sovereignty of God? Does bitterness, hate, malice, or wrath arise in your heart when you think of him or her who wronged you? Perhaps you let yourself off by saying you forgive, but can not forget. That is only saying in a catchy proverb that you neither forget nor forgive. It means at best a grudging, half-hearted, suspicious forgiveness, and that you are still nursing your resentment.

Is that the way you want God to forgive you? Is that the way you want other people to treat you? for doubtless you have wronged some one yourself. Is it the practice of the Golden Rule?

The forgiveness I want from my heavenly Father is a glad, unqualified forgiveness, without reservations, coolness, or contempt. Think of Christ forgiving Mary Magdalene in words like these: "Mary, I forgive you; but I shall watch you closely. And when you come into My presence, always remember how wicked you have been. If you do not, I shall take pains to remind you." Is that a forgiveness worth having? This sounds better, and more like God: "I will forgive their iniquity, and their sin will I remember no more." That is how we expect our Father to forgive: that is how a child of God should forgive.

Why should I expect from God or man treatment I am not willing to give? That is nothing but a square deal. It is my duty to reconcile my enemy by showing, even before his repentance, that I am willing to overlook the wrong. Thus only shall I ever bring him to repentance, and save him from his sin. God loves us before we repent. Christ died for us while we were yet sinners, and unrepentant. So must I be kind even to those who persecute me, and pray for them that despitefully use me, if indeed I am the child of the Father who is in heaven.

How uniformly kind and charitable should those be who dare offer this prayer. I know of no such

words as these to make us Godlike. O thou Searcher of hearts, teach us to forgive, teach us to love, that we may know how to pray.

"He prayeth best, who loveth best
All things both great and small.
For the dear God who loveth us,
He made and loveth all."

# Emancipation

**"Lead us not into temptation, but deliver us from evil"**



FORGIVENESS is the place to start with this problem of sin, but it is not the place to end. So this prayer hastens on from a request for pardon to a deep cry for emancipation from the power of sin.

At the outset, this petition seems to cast some aspersion on the name of our Father. Does our heavenly Father ever lead us into temptation? James seems to have a consistent conception of the whole subject when he says: "Let no man say when he is tempted, I am tempted of God; for God can not be tempted with evil, and He himself tempteth no man; but each man is tempted when he is drawn away by his own lust and enticed." Yet our Savior seems to imply that God does sometimes lead us into dangerous paths. Is this a contradiction?

This word *temptation* has two slightly different meanings. Sometimes it means *trial, test,* for the purpose of bringing out good qualities. At other

times it means circumstances *calculated* to make one do wrong. An example of temptation, in the first sense, was the suffering of Jesus on the cross. A terrible trial, or test of character it was; and foreseeing the awful trial, Jesus prayed, "Father, if it be possible, let this cup pass away from Me." He thought it right to pray that if there were some other way to accomplish God's work, it might be done without this tremendous ordeal. He shrank from the excruciating anguish of crucifixion, and prayed to be saved from it, if possible.

And it was no coward's prayer. Though the shadow of the cross had been over Him all the way to Gethsemane, it does not detract from His courage, when the ordeal was at hand with its nerve agony, its soul loneliness, its heart-break, its momentary loss of the sense of the Father's presence, that a highly organized and sensitive man should have an instinctive dread of the awful hour. Rather, that fierce dread is the very background of his magnificent courage. Bravest deeds are done when one is, in a sense, scared half to death. True courage is not insensibility to danger; it is to have a keen sense of the possible pain and danger, and then to act in spite of that instinctive dread. We all go through life with the sure prospect of death; yet when vio-

lent death is imminent, every normal being, with any power of imagination, shrinks and dreads. Jesus had a temptation *not to die*, especially in that excruciating way; and His Passion Prayer is a deep searching whether such a death was, after all, the Father's will. He was willing to die that way, if only it were the Father's way. "My Father, if it be possible, let this cup pass away from Me," is the cry of His recoiling human nature: "nevertheless, not as I will, but as thou wilt," is the brave revolt of His Divinity against the will of the flesh. Both parts of the prayer are legitimate. Mark you, though: Jesus had no temptation to do evil to escape pain. His own will was so completely delivered from evil that never for an instant did He waver in allegiance to the higher will of the Father. Once assured that the Way of the Cross was His Father's way, He trod it with steady courage and submission. No trial, no triumph. On the dark foil of this dreadful test shines this courageous obedience of Jesus like the star Venus against the black sky of a winter morn. Jesus has a right to say: "I am the Bright, the Morning Star."

Temptation in the other sense God never leads us into. He never devises a series of circumstances calculated to make us do wrong. He never lays traps for us to make us sin, and then

marches us up to fall into them. Such traps there are, but they are not of God's devising. When we fall into traps, God is always there to lead us out, but He never leads us into them. "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation make also the way of escape, that ye may be able to endure it."

Yet there is no doubt that when we are following most faithfully the leadings of duty we often find our moral nature strained almost, if not quite to the cracking point. How can this fact be reconciled with the goodness of our Father?

This leads to the inquiry, What is temptation? Whence comes it? Does it consist in circumstances, or in ourselves? Undoubtedly in ourselves. One man can go past a dram-shop, or into it, and have no desire to drink. To another poor fellow the same circumstances seem irresistible—a temptation too great for man to bear. Wherein is the difference? In the circumstances? No. In the men. We are too prone to saddle our sins onto our circumstances, when the real fault is not in our stars, but in ourselves that we are sinners.

The point is this: If we do not wish to be led into temptation, we must be delivered from evil.

These two sentences must not be divorced in thought. They might almost be paraphrased, "Keep us out of temptation by delivering us from evil desires and purposes." "Temptations lose their power when Thou art nigh." Evil consists not in anything external. It is a deep saying of Jesus that "from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings," and all other evils. When we ourselves are delivered from all evil, it will not be so necessary to pray, "Lead us not into temptation."

Until that time, though it is right to pray God to lead us around and away from those things that are likely to call forth an evil response from within. The next best thing to being unresponsive in the presence of temptation is to take the other side of the street when we see the tempter coming. "If thy right hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell." It would be better to rid thyself of an evil heart and keep thy right hand; but if thou canst not avoid sin and keep thy hand, cut off the external inducement to sin. If thou canst not be virtuous, at least be innocent. Anything is better than sin.

I know not how strong I might be in certain

conditions in which I might be placed; but I know how weak I might be. Therefore I shall still pray that God will lead me clear of certain situations I can think of. If, however, through the machinations of evil men or women, or of the evil one himself, I should fall into temptation, I pray God to deliver me from evil.

Side by side go these two petitions: and side by side go two social theories answering to each. How shall the world be saved from sin? How shall come the kingdom of the Father? Shall it be by the slow method of delivering human hearts one by one from evil? Shall it be by single conversions? Or shall we by laws and constitutions and by social arrangements remove the incentives to wrong-doing?

The radical socialist would have no man led into temptation. He thinks people will be delivered from evil when the temptation of evil systems is removed. If all the "instruments of production" belong to all the people, he thinks there would be little temptation to selfish living. Take away temptation, says he, and you take away the sin of the world.

The narrow individualist takes the opposite view. Convert sinners, and you convert systems. Deliver us from evil, and temptations vanish. No system, however ideal, is worth much with bad

men to manage it. Bad men can wreck any system. Let our form of government be ever so perfect, evil men can wring iniquities out of it. Human nature being what it is, useless will be any attempts to better conditions of society. Both these extremists are right: but both are wrong. Only weaklings pray, "Lead us not into temptation" without praying also, "Deliver us from evil." Only impractical theorists pray, "Deliver us from evil" without "Lead us not into temptation." Reforms must proceed by both methods. Both souls and systems must be changed. If every one would be spiritually regenerated, we could perhaps live happily under any system; but that *if* blocks up the way at the very start. The proper method of social regeneration is the method of making garden: I must improve the breed of my plants. I must start with no degenerate stock. I must, on the other hand, have fertile soil, and must hoe out the weeds. Good varieties of apple trees yield nothing in a thicket: neither will rich ground and careful cultivation make a Bellflower out of a wild crab. Between good environment and good people choose both. Do everything to convert the boys, and strengthen their souls against strong drink: remove also the temptation of the saloon. Build schools and missions in the slums;

also tear down the abominable tenements that counteract our efforts to deliver from evil. People can not be made good by law, perhaps; but good laws make it easy to do good and hard to do wrong. We must say both these petitions in the same breath: "Lead us not into temptation, but deliver us from evil."

¶

Now our little study of this Model Prayer is done. Wonderful, wonderful prayer! How high, and wide, and deep! As high as heaven, as wide as the universe, as deep as the human heart. You who do not believe in miracles, look at these miraculous words, and revise your creed. The words of Jesus are as miraculous as His works, His words having the advantage of being ever before our eyes. We stand in awe before this prayer: but oh! how much more in awe before Him who taught us to pray it. Of such a teacher as of the prayer it must be said, there is

"A deep below the deep,
And a height beyond the height!
Our hearing is not hearing,
And our seeing is not sight."

"For Thine is the kingdom, and the power, and the glory forever." Amen.

# The Savior's Prayer for Us

"He ever liveth to make intercession for them"

FATHER, the hour is come; glorify Thy Son, that the Son may glorify Thee: even as Thou gavest Him authority over all flesh, that to all whom Thou hast given Him, He should give eternal life. And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ. I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I manifested Thy name unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them to Me; and they have kept Thy word. Now they know that all things whatsoever Thou hast given Me are from Thee: for the words which Thou gavest Me I have given unto them; and they received them, and know of a truth that I came forth from Thee, and they believed that Thou didst send Me.

I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are

Thine: and all things that are Mine are Thine, and Thine are Mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as We are. While I was with them, I kept them in Thy name which Thou hast given Me: and I guarded them, and not one of them perished, but the son of perdition; that the Scripture might be fulfilled. But now I come to Thee; and these things I speak in the world, that they may have My joy made full in themselves. I have given them Thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy word is truth. As Thou didst send Me into the world, even so sent I them into the world. And for their sakes, I sanctify Myself, that they themselves also may be sanctified in truth.

Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us;

that the world may believe that Thou didst send Me. And the glory which Thou hast given Me, I have given unto them: that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovest them, even as Thou lovedst Me.

Father, I desire that they also whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me; and I made known unto them Thy name, and will make it known; that the love wherewith Thou lovedst Me, may be in them, and I in them.—John 17.

## The Savior's Desire for Himself

WHAT a book of devotion and of revelation that would contain all the prayers of Jesus! Not many of His prayers are recorded, though He prayed much. If the silent fields and hills of Palestine could echo to our ears the prayers of Jesus during His all-night vigils, what a revelation it would be of the heart of the world's Redeemer. We should probably find, if we studied His prayers chronologically, that many things He prayed for at first gradually dropped out and other things came in. This is true, at least, of our prayers. Those unrecorded prayers are buried in the heart of God, and we shall never know them. But we are content with having what is probably Christ's best prayer—His "Intercessory Prayer" on the night before the crucifixion. Why best? Because His earthly life was at its close, and He was praying with the eternal world only a few hours away. His prayers had been refined by the experiences of the troublous years now gone. A review of our

own prayers will show that mere temporalities one by one fall out and the spiritual and eternal remain. This prayer in the seventeenth of John is the quintessence of the spiritual. It is the refined residuum of all Christ's praying, containing His highest desire for Himself and His best wish for Christians.

"Father, the hour is come." A terrible hour it was—the hour for which He had come into the world; the hour toward which He had been looking, and of which He had been prophesying; the dark hour that had cast a shadow over all His life; the hour of test, the hour of failure or of glory; the hour into which the accumulated energies of a whole life were to be concentrated and tested. For this hour Jesus had been living and getting ready. An early Methodist preacher, after a long life of service, had come to the death-hour. A bystander asked, "In this last hour, brother, how is it in your soul? Does it stand the test?" He replied, "I have been living for this hour." THE hour comes to all of us. It is not always the last hour, but it is the supreme hour when the life we have been building must summon all its reserve forces to stand the test. To each of us comes the hour which is a test of all former hours. Well for us if, like Jesus, we recognize THE HOUR when it comes.

In the face of this hour, what does Jesus ask for Himself? The best thing anybody could ask in the critical hour: "Glorify Thy Son, that the Son may glorify Thee. . . . I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, Father, glorify Thou Me with Thine own self." Not for power against His foes, not for earthly empire, not for deliverance, not for vindication, not for any temporality; but for the glory of God.

How can God and man mutually glorify the other? A sculptor takes a shapeless lump of clay, dreams over it a lovely dream, puts his hand to the clay, and molds it into likeness to his dream. How patiently he works! At last it is a dream in clay. Then he sets his artisans to work upon the stone, which under his eye grows into the likeness of his vision. A touch here, another there—and at last the marble statue stands forth glorified by the creative power of the artist. The man has glorified the marble: but can the marble glorify the man? Yes—its perfection of beauty directs the admiration of the beholder not only to itself but to him who gave it; and we inquire, "Whose work is this?" The man glorified the marble and the marble glorified the man. So does God glorify us with His own beautiful thought—with His own self—and others seeing our good

works glorify our Father who is in heaven. In verse 10 Jesus says, "I am glorified in them," because (v. 22) "the glory which Thou has given Me I have given unto them." We are Christ's glory, and Christ is God's.

It is in an hour like this in the life of Christ that we can best glorify God. The hour of test is the hour of disgrace or of glory. A certain man digged deep and built a house upon the rock. The rain descended, the floods came, the winds blew, and beat upon that house, and it fell not. The hour of stress and strain was the hour of glory for the house and for its maker. How God glorified the Son and the Son the Father during the next nine hours after this prayer! With what perfection of manhood did Jesus endure Gethsemane, the betrayal and arrest, the unjust trials, the crucifixion. God had glorified Him with His own self indeed, and now He was glorifying God on the earth by accomplishing the work God had given Him to do.

May this be our glory and our boast in the final hour.

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# The God-given Work

"I GLORIFIED Thee on the earth, having accomplished the work Thou hast given Me to do." God gives some people special work to do. Some people nowadays are asking dubiously, "Do you believe in a special divine call?" That question is usually asked by those who never had such a call. One who has ever had a God-given task never asks that question. To doubt the divine call to special service is to doubt that God's Spirit has any influence on man's spirit; and that is to leave us orphans. But Jesus said, "I will not leave you orphans: I come to you." Man's spirit is not an orphan: we have a living Father who communes with us. To deny the call to special work is to deny that communion. Affirm God's communion with man, and you affirm that some have a God-given work. The consciousness of such a work is no less clear to him who has it than is the consciousness that he loves his friends. Seen in the perspective and proportion of the years, who, except a sheer

atheist, can doubt that God detailed for special service Paul, who introduced Christianity into Europe; Luther, who stayed the blight of a corrupt church; Tyndale, who gave us the Bible in English; Wesley, who saved a dying Protestantism by a baptism of the evangelistic spirit; Carey, the inspirer of the modern missionary movement; Mackay, the apostle of Uganda; William Butler, founder of Methodist missions in Mexico and India; Bishop Thoburn, the missionary statesman; Frances Willard, the angel of temperance; and a thousand others in the field of religion, invention, statesmanship, and learning? How the call comes need not concern us. The important fact is—it comes.

There is another important fact: Given the work, it is our part to accomplish it, and thus glorify God on the earth. The consciousness of a God-given work made Jesus an indefatigable worker. "We must work the works of Him that sent Me while it is day. The night cometh when no man can work," He said. For Him, the night was now coming fast, with a horrible darkness; but as it fell, He could bow His head and say, "It is finished." It was no wasted life that went out in that hour. What of your life? Will death put an end to shirking, or to working?

Jesus knew exactly what His work was. In sum-

ming up the work by which He had glorified God, He says, "I have manifested Thy name unto the men whom Thou gavest Me out of the world." Christ's work was to make the character of God a matter of human knowledge—to take God out of the Unknown and the Unknowable, and make Him manifest. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." To make His Father's name manifest was the inspiration and motive of all Christ's words and works, and living and dying. Did He rebuke scribes and Pharisees with bitter severity? It was to show God's hate for sin. Did He proclaim ethical truth? It was to show God's righteousness and will. Did He heal the afflicted? It was to manifest a Father's power and sympathy. When He took the twelve into His confidence and talked with them heart to heart, He was manifesting God as friend. When He prayed, it was God yearning for men. When He died, He manifested God's love—His last best Name of Love. All the details of His life manifested the Divine Name. To Philip's request to show us the Father, Christ could say, "He that hath seen Me hath seen the Father." Jesus was God manifest in the flesh. It is mysterious, but it is true. Making God plain—that was a work indeed. And

Christ said He had accomplished it. If He has not, to whom shall we go?

Is that your work and mine, too? Since Jesus has made it sure what God is like—Yes: for we can be like Him; and so, like God. We can reflect His glory. His name can be written upon us. Through us the world can know what Christianity is—what God is like. Many do not read the Bible, but they read us like a book. We are "epistles known and read of all men." To make God manifest—that is our God-given work, and all things we do should be doing that. Maybe we shall fail in our business; our plans may miscarry; methods may be mistaken; but in all this we should not fail to make God manifest unto men. Successful men are not always a success in manifesting God. People who fail often best succeed at that. Byron Palmer, the talented young Ohio minister, who, in the midst of success was suddenly stricken with a strange disease that gradually turned him to stone, in his unmurmuring patience and loving trustfulness manifests God better in failure than he might have done in health. H. G. Spafford, the Chicago lawyer, who lost his whole fortune in a financial panic, then his four children in a wreck at sea, and then wrote that beautiful song of trust, "It is Well with My Soul," manifested God's

name better than he might have done without his fearful loss. Christ manifested God by suffering and dying as well as by living and doing. To glorify God by making His name manifest is the work God has given us Christians to do. If we fail to accomplish that, we fail indeed.

## The Savior's Desire for Christians



ESPECIALLY precious to Christians should be this prayer; for Christ is here praying not for the world, but for His own. How emphatic He is about the Divine ownership of these eleven men with all their faults and frailties. Listen! "Thine they were, and Thou gavest them to Me." "I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine: and all things that are Mine are Thine, and Thine are Mine."

We are not our own: "we are bought with a price," the price being the blood of Him who is here praying for us: "the precious blood of Christ." We belong to God by right of purchase. "I have redeemed Thee: Thou art Mine." Our time, our culture, our property are not our own. They are God's. To repudiate God's title in us is to perish, as did Judas. To acknowledge divine ownership of us is to be heirs to all the estate that God has prepared for them that love

Him. Count Zinzendorf, at four years of age, made this beautiful covenant with Christ: "Be Thou mine, dear Savior, and I will be Thine." Giving up all rank, he devoted all his estates to the work of deepening the spiritual life of his countrymen, and to foreign missions. Such acknowledgment of God's ownership is to be heir of God's riches.

How it must have thrilled those eleven men to be esteemed so dear to Christ, to be put into His treasury of jewels! And we, too, should be glad of our dearness to Christ; for He was praying not for these only, but for them also who should believe through their word. Thus are we put in the apostolic succession. O, the joy, the glory of being called by the Savior His very own!

# Unity in Christ

"That they may be one, even as We are"



I FIND five distinct requests the Savior makes for us. They are not distinct in the sense that they are altogether different, and do not overlap; but they are distinct in mention: Unity, Joy, Purity, Heaven, Love. These are Christ's Best Wishes for Christians. And are they not the quintessence of the spiritual?

There is a trinity of petitions for Unity. First, Jesus prays that the little church then existing might have unity. He was about to leave the world. Heretofore He had guarded them. His visible presence had been the bond of unity. Now that bond was to be broken. No longer would He be with them to correct, rebuke, instruct, exhort. "I am no more in the world, and these are in the world." He saw danger of dissension, jealous rivalries, and personal antagonisms. He feared these eleven men on whom so much depended might not work in harmony. He feared what actually happened to the Church in after

times, when it fell into heresies, schisms, and quarreling factions. The divided condition of Christendom has been its disgrace. Now we are discussing how we can get together, and there is a strong tide toward Church union. It is doubtful if we ever realize it; but it is in the direction of the Savior's wish, so it be without compromise of essential truth.

It is well for church members to listen while Jesus prays that we all may be one. It might keep from Church fusses, private quarrels, ambitious rivalries, evil speaking one of another, touchiness, and several things that are calculated to disturb the unity of Church life.

Then He prays for another unity. In verses 20 and 21 He reaches beyond His narrow present into the infinite ages of Christian history and prays for all who should believe on Him through the apostles' word; that Christians of all ages might be one, uniting the Church visible with the Church Invisible in one Holy Communion. It is worth being a Christian for the company it puts you in. A friend and I were speaking of John G. Paton, hero missionary to the New Hebrides. She spoke of having heard and seen him in his patriarchal days, of the majesty, sweetness, and light of his countenance, of his heroic story of apostolic labors, and then re-

marked: "It pays to be a Christian just to belong to the company of such people." That was a new view of high society. It was a quiet saying; but it was like a little window through which one sees a vast expanse of earth and sky. I saw a great company of living Christians. I saw also a great host gathered home from the heroic past; and I was glad of the company I was in. We have fellowship with the Church Triumphant, with the Church Militant, and with the Church Invisible that will in the future years believe through our word. I believe in and rejoice in "the communion of the saints."

This unity with the past, present, and future spirits of the just made perfect is the result of still another unity. "Even as Thou, Father, art in Me, and I in Thee, that they also may be in Us." "I in them, and Thou in Me, that they may be perfected into one." The unity of Christians must consist in their oneness with Christ in thought, disposition of heart, and purpose. The Holy Spirit, in the last analysis, is the only permanent basis of Christian union. It is expedient that some Church organizations unite; but it is not essential to Christian unity. It is not necessary that rites and customs be alike, nor that we all accept exactly the same theology. Christians of the same denomination do not agree

on theological matters. But when we all exalt Christ as our common teacher and Lord, taking Christ and the Spirit of Christ as our common authority and guide, then we shall be one with Him and God, and with one another. The Spirit of Christ is the common denominator that must unite all the fractions of the Christian world. Knowing, then, that Christ's first Best Wish for Christians is Unity, let us put aside all bitterness, jealous rivalry, and factiousness, and grow in charity and love.

# Joy

"That they may have My joy made full in themselves"

THIS is the second of Christ's Best Wishes for us. Strange that on this Night of Sorrows, Jesus said so much about Joy. In the conversation preceding this prayer He had said, "These things have I spoken unto you, that MY JOY may be in you and that your joy may be full." In the shadow of the cross, His last bequest was "My peace" and "My joy." What peace, what joy could He bequeath whom we call "The Man of Sorrows?"

Artists, expositors, poets have distorted Christ for many of us. In art, poetry, and preaching He has been too uniformly represented as "a man of sorrows and acquainted with grief." All this He was—more than we can ever know. Was ever grief like this of Gethsemane and Calvary? Water as well as blood came from His wounded side, indicating a literally broken heart. Nevertheless His whole life was permeated by peace and joy. His boyhood at Nazareth, "in favor

with God and man" as He was, must have been full of joyousness. His three years' ministry was a ministry of joy to many a sufferer from sin and disease. But do you not think He was happier than Jairus, the widow of Nain, or the two sisters of Bethany over the raising of their dead? He was gladder than Bartimaeus when the light rushed into the poor beggar's eyes. He rejoiced with joy unspeakable over the villages He passed through leaving no sick. It was joy to preach and teach the kingdom of God. If, as He taught, "it is more blessed to give than to receive," He was blessed above all others, a Man of Joy and acquainted with Happiness as well as with grief.

The kind of joy He wants us to have is the kind He had: MY JOY. The Lord's joy on earth was the joy of being good and doing good. It was a joyful sense of being in harmony with God. Is any other joy comparable with this? Is it not joy to have a clear conscience and a loving disposition? Is it not joy for a business or professional man, in spite of the vexations of the day, to walk in his integrity? Have you not tested the dictum that "it is more blessed to give than to receive," and found it true? Is any sensuous joy to be compared with this spiritual joy? The way to a good time and a good eternity is Christ,

though it be by way of the cross. The cross is always laid on the animal man, not on the spiritual. "The kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit." It is not sensuous enjoyment, except as that flows from spirituality of life. Such is Christ's joy; and such He wishes us to have made full in ourselves.

There is yet another source of joy to the Christian as there was to Christ. Deep sorrows, in these last hours were overflowing His soul; yet "for the joy that was set before Him," He endured the cross and despised the shame. Is not the joy that is set before us a cause of present joy? It is joy to know we shall have joy. "The near and future blend in one." The coming joy soothes our sorrows, lightens our labor, illuminates the face of wrinkled age. There is no old age like that of Christians. The coming glory, casting its radiance ahead, dawns in the face of aged saints. Though we see it not, yet believing, we "rejoice with joy unspeakable and full of glory."

The Bible is full of joy. Turn to a concordance and see what a long column is devoted to Joy. Lugubrious faces and nasal whines are not mentioned among the fruits of the Spirit; but joy is. Christianity is the religion of substantial joy,

the religion of good cheer. On this sad night Christ said, "In the world ye have tribulation: but cheer up." Who, then, that has Christ's joy in himself, can object if a Methodist gets happy in meeting? Be a joyful Christian. Since Christ has prayed that you may have the fullness of His joy, enter thou into the joy of the Lord.

# Purity

"I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world, even so sent I them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth."

THE third Best Wish—and still something spiritual: Purity, or Sanctification. What have you asked for yourself to-day—not merely when you said your prayers, but when you thought you were working, not praying? What has your whole soul-energy reached out after to-day? Compare your inmost wantings to-day with this prayer of Jesus for you. Was it spiritual Unity with God and His children, Christ's Joy in being and doing good, Sanctification of life,—that you caught your soul going after as you sat at your desk, traded over the counter, tilled your soil, drudged about the house? How

do your wishes square with Christ's wishes for us?

Sanctified, kept from evil, "not of the world"—these I conceive to be one and the same. We are never quite sure what definition some folks have when they talk of being sanctified; but Christ's interchange of synonyms in this prayer leaves no doubt that sanctification is being kept from evil, or being in the world, and not of it.

In the world, but not worldly! Jesus wants us to be good, but not therefore to die young. There are ways of getting out of the world, however, without dying. People have tried to be good by becoming lonely hermits, by shutting themselves up in convents and monasteries, where temptation could not find them, only to find that the assaults of the evil one were more severe than ever. Many people who are not called hermits live a lonely and secluded life, and, for all the good they do, might as well be dead. Others confine themselves to a little, exclusive clique, and have little contact with the great world outside. Thousands live in the world who have no helpful contact with the world. Their lives are detached, unrelated, unlinked with any helpful cause.

This is not the Christian ideal of life. Christ wants His people to rub elbows with men. The

Christian man should be in business and politics. We should be neighborly. Jesus wants us to stay right here amid the bickerings, the fierce competition,

"Where cross the crowded ways of life,
Where sound the cries of race and clan."

We are the salt of the earth, and like salt must touch in order to save. As the Father sent Christ into the world, so Christ sends His disciples *into* the world, not out of it.

But, though we are in the world, we are not to be of it. We are to be different from it. We must be kept from the evil one. We must be sanctified while in the world. Some people think we can not be sanctified—that is, be saints—until we die; but I do not so understand as I listen to Jesus pray. It is a present holiness He wants us to have. He would be a strange Savior who must kill us to make us good.

This prayer is eminently spiritual, but eminently practical in a world like this. He prays that we may stand behind the counter, work in a torrid foundry with a crowd of profane fellows, teach school, where so much self-control is needed, trade in real estate, practice law among quarrelsome people, be pastor of exasperating Church

members, be housewives and mothers, and yet be sanctified, kept from evil. A Christian must live in two worlds at once, like the mountain whose foot is solidly on the plain, but whose head is in the glory above the clouds.

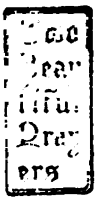
Sanctification is not for itself alone, however. "For their sakes, I sanctify Myself." Professor Peabody, of Harvard, says these are the greatest words Christ ever uttered. "For their sakes" is the keynote of His life. Through His purity others were made pure. Sanctification for service is the kind Jesus wants us to have. "I sanctify Myself" expresses the personal aspect of Christianity: "For their sakes," the social aspect. Christianity is a religion for the individual; but it is also pre-eminently the social religion.

O, if we would all take this sentence for a life motto! If fathers would be clean of habit for the sake of their boys; if mothers would be unworldly and steady of temper for the sake of their girls; if teachers would be noble of conduct for the sake of their pupils; if employers were more just and considerate, and exemplary in life for their sakes whom they employ; if in every relation of life we should live pure lives for others' sake as well as our own,—then we should be following Him who sanctified Himself for our sakes.

# The Heavenly Wish

"Father, I desire that they also whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me."

I HAVE said that Christ's fourth Best Wish for us in this prayer is Heaven. He does not speak just this word, but is it not heaven to be where the glorified Christ is, and to behold His glory? That will be glory enough for *me*. Who has not speculated about what and where heaven is? I myself have some private and philosophical notions about what it is. Martineau said, "We are entitled, when otherwise without light, to judge of what we shall be by what we are." On this principle I have reasoned quite to my own satisfaction that heaven includes intellectual freedom and joy, music, unhampered movement, exhilarating activity and blissful rest, full indulgence of spiritual affection, together with such environment as will insure these things.



Heaven, I think, is the full realization and enjoyment of the spiritual nature—that is, those elements in our nature that reach beyond the uses of this life. Some factors in our human nature are for the animal life only; others, while not purely animal, are at best only for the world and time. Such factors at death will be eliminated. Dust these are, and unto dust shall they return. And, O! if we have lived in these, how nigh we are to dust! We shall of the flesh reap corruption.

But above and beyond the uses of this life there is a residuum in our human nature that reaches beyond the stars for full satisfaction. If there be no satisfaction, we are "overcharged with spiritual intensities that run to waste." Man is larger than his world. Victor Hugo in his old age wrote: "I feel in myself the future life. You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like

so many others, 'I have finished my day's work,' but I can not say, 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley. It is a thoroughfare. It closes in the twilight, to open in the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. The thirst for the infinite proves infinity."

Have we not all felt with Hugo the incompleteness of this life? We are sure we might succeed in a dozen vocations, if only life were long enough, and we could be eternally young. "Art is long, but time is fleeting." This life at its longest is not nearly long enough for all a good man wants to do and be, and this world is not wide enough for the long reaches of his soul. Heaven is a life long enough and a place big enough for what God intended us to be.

In short, Heaven is Eternal Life; and this brings us back to the opening sentences of this prayer in which Jesus claims authority to give eternal life to those whom God had given Him. Again and again Jesus asserts that His mission is to give us everlasting life. He saves from sin, because the wages of sin is death; and it is not His will that any should perish, but that all should have eternal life. He is the bread of life, the water of life. The farewell sacrament, which

He made His living monument, symbolizes Himself as Life-Giver.

Eternal Life is not merely life eternally long, but life infinite in scope and opportunity. Eternal life is "to know God"—to know Him first as a personal experience, a personal Savior and friend—to know Him and me to be reconciled; and then to think His thoughts after Him in the study of His works in eternally increasing zest and joy. The life Jesus gives has three dimensions—length, breadth, and height. It is substantial—cubical, like its symbol, the Holy City, the length, breadth, and height whereof are equal. Heaven is fullness of life for whatever in human nature was designed for immortality—free, joyous, abounding life for our highest nature.

> " 'T is life whereof our nerves are scant,
> O, life, not death, for which we pant;
> More life, and fuller, that I want"—

and Jesus, too, wants us to have it, and with life everlasting will satisfy our deep longings.

*Where* heaven is in space does not interest me. Some say it will be here on a redeemed earth; but I think the number of the redeemed of ages past and yet to come will make too big a crowd

for the amount of standing-room. When I get to heaven I want room. I expect to live in a mansion, not in a crowded tenement or a narrow flat. Therefore I am not disposed to this earth-heaven theory, because I hear Jesus saying, "In My Father's house are many mansions. . . . I go to prepare a place for you." When Jesus prepares a place for His fellow-heirs, it will not be done stingily; and I do n't think there are city lots enough in all the earth for the many mansions of the innumerable hosts of the redeemed.

A place, though, it must be. Life implies environment, and that means relations in space. But where the place is it were useless to speculate, even if it were interesting.

One thing, however, I know: Heaven is where Christ is, and where we shall see Him as He is in all His glory. Hear Him praying, "Father, I desire that they may be with Me where I am, that they may behold My glory." O, to be where He is! We know not what cities of precious stones and pure gold, what lovely landscapes, what delectable mountains, what forests of mystic beauty, what sweet fields beyond the swelling flood; but He will be there, and we shall see Him face to face, and behold His glory.

## Christ's Last Desire

THE last Best Wish of Christ for us is that God's Love may be in us, and as a neat little summary of all He has prayed, for He adds, "And I in them."

In concluding this prayer, Jesus again refers to His great mission of making God known to men. "I made known unto them Thy name, and will make it known." Above all knowledge, Jesus wants His disciples to know God as He knew Him; because to know God as Jesus reveals Him is life eternal.

To know God is to love, too; and the Savior's work is to teach men to love. He says He has made and will make God known that "love may be in them." He wants to introduce love into the world; so He gives the world an introduction to God; for God is love. He who loves, says John, is begotten of God, and knoweth God. Love is the sure sign that we have met God and know Him. To get a vision of such a God as Jesus made known in His words, deeds,

and death is to love Him; and when we begin to love God we begin strangely to love our neighbors. "We love because He first loved us." Where else on earth will you find human beings loving their fellows with disinterested love, except where the God of Jesus Christ is known? The philosophy of loving is summed up in John's letter in words as fragrant with the memory of this prayer as winter honey is redolent of spring flowers: "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God sent His only begotten Son into the world that we might live through Him."

That is love-logic. Dissolve the syllogism, and you find as major premise, "God is love." The minor premise is that the love of God has been manifested by the only begotten Son. The conclusions are that whoever, therefore, does not love has not had God manifested in him—not *to* him, but *in* him—as a personal experience: he does not know God. But he who loves knows God by inward manifestation: for God is love. Therefore, "if God so loved us, we ought also to love one another." That is a wonderful chain: God, Christ, I, you—all linked together

by mutual love. Is there anything like that outside of Christianity?

And what love it is that Jesus prays may be in us!—"the love wherewith Thou lovest Me." Think, if you can, how the Father loved His only begotten Son. Twice—once at the baptism, and again at the transfiguration—did the Father put the seal of His love on Jesus, saying, "This is My beloved Son." Think how a good father loves his only son; then conceive, if you can, how the infinite Father loved His only Son, in whom He was well pleased. It is like trying to conceive the ocean, or eternity, or boundless space. But to Christ the love of God was more than a conception: it was an experience. God's love of Him was never absent from His consciousness—except, perhaps, in that moment of horror and darkness when on the cross He exclaimed, "My God, My God, why hast Thou forsaken Me?" That was the moment of supreme agony for the Man of Sorrows. Just then He tasted death for every man. It was His taste of spiritual death—the withdrawal of God from the soul. At all other times the Father's love was the precious experience of His Spirit.

Such an experience Christ wishes for us. He prays that God's love may be *in us*. John's Epistle speaks of the love of God being manifested

*IN* us. It is one thing to have God's love manifested *TO* us, and quite another to have it manifested *IN* us. God's love has been manifested *TO* all who have heard the story of the cross. There it stands on Calvary as an objective fact which all the world may behold. But the love of God is manifested *IN* me only when my heart leaps in sudden recognition that God is love—and love for me; when that "love divine all love excelling" takes hold not only of my intellect, but also of my emotions and my will, filling me with a sense of pardon and of adoption as a child of God, so that I cry, "Abba, Father." When God's love once gets *into* me, with bounding heart I sing,



"My God is reconciled;
His pardoning voice I hear:
He owns me for His child;
I can no longer fear:
With Confidence I now draw nigh,
And 'Father, Abba, Father,' cry."

When God's love once breaks into my heart I can not help loving Him; and I shall love my fellow-men with a disinterested love akin to that of God.

Love like that which He experienced from the Father and toward the Father, Jesus prays may be in us. It was for this that He had made God's name known—His last, best Name of Love. If we have not love, we are nothing, and should not talk of our personal experience; for Christian experience above all else is Love.

## The Sum of Christ's Desires



Finally, the Savior sweeps all His desires for us into a grand epitome of three little words of one syllable that covers all He has prayed for: "I in them." To have Christ in us is to have all that He has prayed for. Christ in us is to be in Unity with God and His people. Christ in us is Joy—His joy of being and doing good. Christ in us is Sanctification—freedom from the world's evil. Christ in us is "the hope of glory:" it is Heaven before we get there and eternally afterwards. Christ in us is to have God's Love. Christ is All in All.

"Love divine, all love excelling,
Joy of heaven to earth come down,
Fix in us Thy humble dwelling,
All Thy faithful mercies crown."

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